FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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WANTS TO GIT DERE FUST.

I's shouted fo' McKinley an' yelled til I seed sta's;
An' I's lookin' fo' dem good times dat was comin' on de ca's.
Dey said w'en Billy Brino was got out ob de way,
Prosperity 'u'd cum in chunks ez big ez loads ob hay.

I's tramped eroun' sence 'lection jes' like fo' yeahs ergo,
A huntin' fo' a job ter do, ter get a little dough;
But I run agin' sum white man, 'bout every tu'n I take,
A lookin' fo' dat same ole job—an' bofe am tole ter wait.

Dey say de train am comin' a loaded wif good jobs,
An' meal fo' all our rations dat's groun wifout no cobs.
But I's gittin' sum impashunt a waitin' fo' dat train,
Fo' waitin' w'en youse hungry is kinder 'gin de grain.

Dey say dey's less folks kickin' dan was foah yeahs ergo:
But seems ter me it ain't bekase we'se got a better show;
We's learnt to keep our mouf shet, wif' now an' den a job
A shellin' co'n fo' rich folks; while we jes' gnaw de bob.

Our chillun now doan' cry so much—dey's gittin' use' ter col',
An' gittin' use' ter sta'vin—Lo'd bless dair little soul'!
Some ob 'em's gone ter Heaben, ter feast aroun' de throne,
Ware the rich don' eat de meat up, and gib de poah de bone.

I spee's ter go ter Heaben; if I gits poah much moah,
I kin crawl frew de keywhole ob dat Saint Peter doah;
An' I hope McKinley 'n Hanna 'll live ter be real ole,
An' not git in 'til I gits fat an ovah bein' col'.

—A. S. Holland in The Independent.

NO GROUND FOR PESSIMISM.

It might seem to the superstitious that the horrible affair at Limon, occurring within a few days of writing "Is the World Better?" (in Free Society, No. 293) might serve as an admonition and a proof that I was wrong. I had said that governments committed crimes which no private individual had the power or the heart to commit, and then THIS happened—somthing worse than any government had done for some years.

Well, I am not convinced I was wrong. To be sure, I would not have believed that three hundred human beings could be found in one community, who could look deliberately upon the agonies of a dying man in flames for twelve awful minutes; but they have shown me that I over-estimated my fellow creatures, and that I believed too much in their advancement. But it has not shown me that governments and laws are better. It has been left to governments and institutions usually to do the "punishing," since we have become civilized, because enlightened people do not like to inflict pain. And governments have kept alive and made respectable the practice of inflicting penalties. No suffering to persons ever stops a government from going ahead with whatever mighty plan it seeks to carry out. It has preserved all the machinery, which else might have been forgotten, for inflicting "punishment." The gallows, the prison, the soldiery, are governmental properties, not individual. The people, reared to see cruelties visited upon persons, with the justification of legality, become accustomed to cruelty and believe it to be right.

Church and State have taught the people that revenge and punishment are just, logical and necessary things. What wonder that they sometimes take it upon themselves to carry out these mad necessities?

Neither ever accomplished any good purpose. Revenge cures nothing, atones for nothing, brings no real consolation. Punishment, when carried so far as to take life, accomplishes nothing good; for the victim is dead, and can never profit by his lesson. Even if left to live, the memory of pain endured will only arouse antagonism, not a desire to do better. Every repetition of cruelty inflicted on a human being purposely, either for revenge or for punishment, but kindles the desire for further cruelties; it arouses latent passions, base instincts that otherwise might have been uprooted or outgrown by good influences. Cruel, morbid tendencies are nourished; and abnormal natures are but impelled further toward degeneration.

Now, they are trying to re-instate capital punishment in Colorado, because a few people have done something so much worse than the law has done for some hundred years or so. Because some people are a little nearer being savages than we had any idea of, it is thought best to crystalize a cruelty into an institution as a preventive. The death penalty never yet prevented crime; when hanging was most common, crime increased and flourished most frightfully. It familiarizes the people with violent deaths, it keeps alive the most desperate, reckless maddening impulses; life loses its sacredness; and all yield to the spirit of wildness and abandonment. If conditions encourage crime, desperate punishments will never stop them. One wrong but breeds others, whether perpetrated by the State or by individuals.

Only, we have all gotten into the way of thinking that if a government orders a pain to be inflicted upon a human being, it is right, justifiable, necessary. Bresci, suffering more terribly than did Preston, is scarcely remembered, except by a few sympathetic cranks like the Anarchists. But it is excused, forgotten, hushed up, because a court legally ordered his punishment; and the emissaries of the government are seeing that the suffering goes on. A crime is no less a crime for being legal. I still repeat, that but for governments and institutions which perpetuate and justify and make respectable all kinds of cruelties and injustices, the hearts of the people would be much better; and the sentiment toward kindliness and sympathy would be stronger and more active.

LIZZIE M. HOLMES.

BACHELORISM!

There flourishes, among a large number of idealistic youths, a fervid sentiment to the effect, broadly speaking, that marriage is a sort of sacramental relationship, created by God, and bestowed as a gift of grace upon men. A man and maid hitched together by Church and State, and flung headlong into a life of possible uncongenial restraint, or perhaps perpetual *brouillerie*, seems to these deluded youths a flight of two souls into a perenially ethereal realm. The confident, unfledged visionist is all but frantic to experience the tingling exaltation of conjugal sympathy. He cannot shoulder too promptly the burden of providing for the several rosy-cheeked progeny likely to be begotten in the paradise of close connubial bliss.

On the other hand, many young men, pulsating with strong passions, and striding towards lofty goals, discover, after careful consideration, that the marriage institution of today holds out no extraordinarily inviting prospects. They survey the sphere of love from a rather rational, well-reasoned view-point. To them, the institution of marriage appears a sort of vapid, intolerable bondage which, shortly after being accepted, is likely to choke aspiration, paralyze power, and triple trouble. To the youth of wide-ranging interests and promising capacity, embarked on a strenuous literary or professional career, enchainment to a wealthy miss pre-supposes sacrifice of indescribably precious moments; alliance with a well-to-do Minerva suggests an intimacy sullied by contest; and attachment with a lass in pecuniary straits mirrors a vista of monstrous, merciless excisions from an already much too slender income.

One can scarcely help believing, indeed, that in this epoch of Western civilization, men and women, in general, are in a large measure either financially disqualified or constitutionally unsuited for the maintenance of a Darby-and-Joan or Browning-like love relationship. And, without doubt, our young idealist of the genus homo ought to be commiserated as an unduly optimistic zealot, prostrate before ancient Hymen's altar.

One cannot overlook the fact, however, that in this epoch of Western civilization, the greater part of the gentler sex are disposed properly to cherish the feeling that they can most easily secure welfare for themselves and their chums, by slipping into the immaculately respectable, legally ossified existence known as "wife." And so, without doubt, one ought to commiserate the politic lad, en route for Parnassus, who, at the outset of his career, is induced to evolve a kind of monkish epidermis more or less impervious to Cupid's shafts.

WALTER LEIGHTON.

OBSERVATIONS.

I am beginning to hate this so-called civilization, with a deep inveterate hatred. Why? Because under our system of commercialism, one must either be a slave or a knave; and I hate to be either.

In the consideration of the class struggle, some people say there are two classes—the one an O. K. class, the other an N. G. class; but in my consideration of things, I find the class they call O. K. generally the robber class, and the one dubbed N. G. the plundered and exploited class—and right there is the world class-struggle.

I am told that there are five races of people, distinguished according to color—red, white, brown, black and yellow. To these, I would add another—and those belonging to this color are far in the majority—an unadulterated green.

In the giving of definitions, I feel particularly at home; hence I will say that the politician is a milkman, and regularly milks the poor, deluded people; for the public is a stupid old cow, which is regularly milked of its substance by the plutocratic parasites in power.

King Trust is very dear to the heart of the American people; so dear, that they put up several million dollars a year for his keep. He is a parasite; and is very affectionately attached to the people whom he fleeces. In fact, he is very much "stuck on them."

Whatever the Social Democrats may have succeeded in doing, the Social Laborites didn't cut much ice in the campaign of 1900. To me, the Socialist Labor Party, alias De Leonites, is composed of a gang of irreconcilables, and would-be Socialists, that are laboring hard to get themselves into the condition of a political party.

Before the administration of the party of the full dinner pail is over, I expect to see the job of soldier hunting the disemployed man; and as I see the soldiers in their military trappings, marching down the principal streets of our great cities, the band plays up that latest martial air: "I Left My Happy Home For You!"

In this commercialized age, there are four kinds of people: the unemployed (the dangerous parasites in power); the disemployed, or those who want to work and are unable to get it; the misemployed, or those who are employed on works of destruction or in injurious occupations to the interests of society; and the employed, or those who work long hours for a small wage, in producing utilities for a master-class to reap profit therefrom. And from the sweat and toil and blood of the employed class, the other three classes of the disemployed, the misemployed and unemployed reap their subsistence.

Los Angeles, Cal. JOHN A. MORRIS.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

SPECIAL NOTICE.

This will be the last issue of Free Society sent out from San Francisco. The removal will cause some delay in the issuance of the paper; but all subscribers will receive the full numbers of issues, to which they are entitled. As soon as the necessary arrangements are completed, the publication of the paper will be resumed in Chicago. Meanwhile, all communications for Comrade Isaak or for Free Society should be addressed 1360 North Rockwell St., Chicago, Ill.

California comrades desiring to arrange visits or meetings, in connection with my propaganda tour, should address me here before Jan. 4. From Jan. 4 to Jan 12, letters from Southern California, and points west of Denver, should be addressed care of H. Eugster, 126 S. Spring St., Los Angeles, Cal. All letters sent so as to arrive later than Jan. 12, should be addressed care of William Holmes, 605 Charles Block, Denver, Col., until further notice. All who wish to arrange meetings will please write as promptly as possible, so as to fix dates in advance. The subjects of my lectures are as follows:

The Essence of Liberalism.
Religious Liberty and its Foes.
What Liberty Means.
Social Ideals.
Why I am an Anarchist.
The Battle for Free Speech.
The Meaning of Sex Freedom.
Trades Unionism.
The Rights of Labor.

Recitations, and lectures on literary and philosophical subjects can also be given, if desired.

JAMES F. MORTON, JR.

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PROGRESS THROUGH EDUCATION.

Many thinkers claim that education will emancipate the race; but in speaking of education, they refer to that form of it obtained in high schools and colleges, and not the kind acquired by experience and labor. But how is it when nearly all of our college presidents in America, are said to identify themselves with a party taking no part in a struggle against trusts, monopoly, imperialism, and war? (most of thecollege presidents have come out for McKinley). A party fighting every reform measure, for the amelioration of the workingmen's burdens, and identifying itself with the exploiters, and corrupt politicians of our country.

How about the moral progress of the world, through the medium of an education, the leaders of which stand hand in hand with bourgeois society, having for their highest ideal social position, and for the preservation of the gold standard! These cultured (?) men are afraid that the repeal of the gold standard will ruin the prosperity of the people. Material prosperity, they claim, is not based upon health, industry, morals, happiness, and equitable opportunities for using the resources of the land, with unrestricted means of exchange, but upon *gold!* If our people are intelligent, moral, industrious and free, if our orchards are full, and fields well cultivated, if our inventions and scientific discoveries are better than ever before, if our means of free education are on the increase, what does it avail without the *gold standard!*

I always supposed money was simply a certificate of exchange, and represented so much value, whether gold, silver, iron or paper. But perhaps I was mistaken. Perhaps gold having been worshipped so long, and placed higher than life itself, has acquired a magical influence, and will give prosperity to a country with conditions most unjust, with monopoly undisturbed, and tyranny unchained.

Did man ever attain to worse sophistry? How true the words of Paul: "God hath chosen the foolish things of this world to confound the wise; and the weak things of this world to confound the things which are mighty." When you want truth, don't go to college presidents, professors, or their followers. The simple-minded can see farther into truth, because not blinded by moral deception, and perverted reason. "How can a man whose reason is awakened mistake falsehood for truth? In order that he may not detect the lie, and may accept it for truth, his reason must be perverted; for the unperverted reason infallibly discerns falsehood from truth, this being its purpose."

We cannot look to the schools of culture to help us out of our social, religious and economic ignorance. The average graduate of a college has less discernment along these lines of thought, than the ignorant but frugal worker. His knowledge oftentimes consists of a knowledge of classic literature, an accumulation of facts in history, a scattering of science, and the power to get his living in an unnatural and "respectable" manner. His knowledge is mostly taken from books, and is not acquired by experience in any branch of thought or industry—his knowledge has not yet been applied; though much is being done at present to organize schools for experimental and industrial work, and some are doing great service.

If there were not the fact that truth cannot be stifled by artificial methods, we should have a land without thinkers. But everywhere there are men who rise above their teachers and institutions, and present to us new interpretations of truth. These become prophets, seers, and reformers. To these men and to the workers, we must look for the leaven to regenerate our nature.

An artificial complex life blinds people to the truth, however much they are cultivated. To be children of truth, we must go back, no, forward, to simplicity, open-mindedness and naturalness. True culture, I believe, will equalize labor, foster cooperation, develop our highest nature, cultivate our reason, inspire our love for truth, make of labor a joy, and appeal to our latent capacities, ever ready to burst asunder the prison that binds them, like the seed in the ground, with favorable opportunities.

Do you ever realize how full of life is every human being when free from disease, but how unfavorable the conditions for full development? Our poorest classes are over-burdened, neglected, and chaotic; our wealthy classes are artificial, selfish, idle, and suffering with *ennui;* our middle class is raised under deceptive moral, religious and educational influences; and the good they endeavor to do is often superficial, or hurtful, because never dealing with causes. There are "blind leaders of the blind," full of pride which is the worst sin,—pagan in their morals, though calling themselves Christians.

Christians? Let us see. What were some of the essential truths exemplified by Christ? He placed love to God first, and love of our fellows, including the evil as well as good, as second. These were to be exemplified by never judging others, never repaying evil with evil, but with good; never killing or imprisoning or condemning another, never taking thought about the accumulation of goods for the future, never becoming a respecter of persons, never scorning the sinner and smiling upon the proud and greedy in high places, never setting up temples to worship in, but to worship in spirit and in truth, remembering that the body is the temple of the soul, never praying "to be heard of men," never putting the letter before the spirit. He taught the sonship of man, therefore revealing two truths—the brotherhood of and the divineness of his nature.

How is it with the Christian nations? Do they worship God and his truth? Do they love their brothers, or try to? Do they never judge and condemn others? Do they repay evil with good? Do they refrain from slaying their brothers, or imprisoning or condemning them? Do they never lay up treasures upon earth? Do the love the poor as well as the rich? Have they no costly temples where the chosen worship?

I consider they do the exact opposite. It stands to reason, then, if we are to be disciples of Christ, or uplifters of human conditions and human society, whether Christians, Socialists, Anarchists, or ethical reformers, we must work against existing conditions of society, governments and religion, and readjust the conceptions of right and wrong so long *inverted* in the civilized world. We must do it with tolerance for those who differ with us; for intolerance of anything but the evil itself, blinds our conception of truth by closing the avenues of truth.

M. E. ELKINS.

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ANARCHY TRIUMPHANT.

Once again, the American presidential election has demonstrated, to me, the futility of attempting to capture the government by means of the labor vote. It has also confirmed the contention of the Anarchist and the revolutionist, that, even if there were any virtue in law, as a means of ameliorating the condition of labor, the labor vote would be divided into hostile parties, arrayed against each other, and engaged in fiercer combat with each other than with their common foe, which precludes all possibility of enacting and executing labor laws.

That this prediction of the Anarchists is not a dream, we have but to look to the great national political campaign just closed in the United States.

In that campaign, there were four national parties that at least made pretensions, more or less sincere, of anxiety to legislate in the interest of labor, if given the opportunity; and in this way each sought to solidify unto itself the labor vote of the country.

For the sake of accentuating my point, I will grant that all these parties were governed by the purest of motives in their appeals to the workers to vote *en masse* for any given one of these parties. I do not admit that these parties were all so governed; I merely grant it. Now, had we workers united on any one set of candidates for the presidency, we could have elected them. But honestly now, what would we have gained? What difference to us does it make what party label an office holder wears? Is he not all the time an idle consumer, paid by labor to fatten off the productivity of labor? And is it not to our material welfare to rid ourselves of the burden of feeding, clothing and housing all able bodied idlers?

But instead of uniting, they divided into four parts: two Socialist, one Populist, and one semi-Populist Democratic party, each knowing it could not succeed without the aid of the solid vote of labor; each claiming to be governed by an undying love for the man who toils, and an unquenchable thirst for the scalp of the foe; each offering, as its only excuse for existing, a deep-rooted desire "to lighten the burden of toil." It seems to a tyro in politics that they would have had sense enough to see that they could not succeed in dividing themselves thus, and that they would have merged into one party.

But this could not be; for ambitious, jealous factional leaders, theorists, and pet hobbiests, labelled labor leaders, can no more give way to the interests of the workers, when it costs them something to give way, than can the most haughty purse-proud plutocrat. Great in dignity, indeed, is our crop of factional labor leaders.

Had the workers united on any given so-called labor party, and elected its candidates, their hopes of legislative relief—aside from lack of scope and depth—would have been blasted; for jealous leaders would have fought among themselves over the distribution of the spoils; and the enemy—defeated at the polls, but unconquered—would have fanned the embers of factionalism into a flame, until it spreads throughout the ranks of labor.

Without calling into question the sincerity or insincerity of the motive that prompted the utterance, some sound economic truths were uttered from the political rostrum during the recent campaign; but coming from the mouths of politicians, they seemed to have received but slight attention from the average voter, who, it appears, is beginning to see the thick-skinned Janus face of our friend—the office-seeking politician.

The intent of the mass of the working class to better their material condition by means of legislation, is grounded in an honest hope, and a lack of understanding. Experience will cure them of this illusion.

Great indeed are the victories won by Anarchy in the last election; for its reasons for declining to fiddle wiht "political action" have been amply verified.

To those honest, well-meaning but simple-minded folks, called reformers, who strive to change social conditions by means of law, the last electoral campaign must have been a sore disappointment. To them it must be an object lesson of vast import; for it

proves that, endowed with the ballot, men are just as liable to vote themselves into a condition of slavery, as they are to vote themselves out—in fact more so; for these reformers have fondly hugged the delusion that the masses would intelligently use the ballot. I have always sympathized with the hen, who hatches a brood of duckings, when she sees them take to the water.

CON LYNCH.

A WORD FOR ADDIS.

Comrade Henry Addis is "competent to answer the personal references" made by W. J. O'Connell in No. 56 of Free Society; but the spirit of comradeship impels me to say a few words for Henry. When Addis was the leading writer on the old Firebrand, I was proud to pass the paper around and called attention to his articles. It was he who helped to develop a passionate interest in social problems in the mind of the writer of these lines. Through a long correspondence, yet continued, I have yet to read a coarse expression from his pen.

It is true, that Henry lives with a dear little woman, unblessed by the Church and unsanctioned by the State, that their union has been blessed with the sweetest and fattest of babies; and, incredible as it may sound to some people, he is as ridiculously proud of that small morsel of humanity, as if he had a legal orthodox deed to the mother.

In a private letter not long ago, Henry wrote that he would like to write more for the radical press; but that he was hard at work in a sawmill, earning a living for those dependent upon him; and that while they had had many hardships, yet they were very happy in their humble home. From this, I hope, friend O'Connell will perceive that loving co-operation is the true basis of comradeship between men and women, and that where these relations exist, is the ideal home.

It is true, that the home, as it exists generally, is the bulwark of the State; for family life, as a rule, but resembles government on a larger scale. The husband is the head of the family, accepted as such on the grounds of superior strength, wisdom and courage. His being the head, implies rulership; he guides, controls, and dictates to the wife and children. In the family proper, paternalism flourishes; and tyranny and brutality go with it. The death of this spirit is the death-knell of the State.

In conclusion, I will state that I have requested "Essays on the Social Problem," by H. Addis, to be sent to friend O'Connell, in hopes that it may correct the well-meant but unjust criticism of our comrade Henry Addis.

KATE AUSTIN.

Caplinger Mills, Mo.

MODERN FABLES.

Once upon a time, a literary magazine offered a prize for the most unreasonable lie, to be written in the form of a novelette. The editor examined all manuscripts sent in, until he came to one that began thus: "Once there was an honest politician—," whereupon he closed the compitition and awarded the prize to the author, saying that was a lie that could never be beat.

Moral: The editor knew his business—and politicians.

A farmer was at work in his field, when a tramp came along and leaned over the fence. "My friend," said he, "how much will you give me to sit upon this fence and direct your work for you?" The honest agriculturist was so astonished at this impudence that he forgot to answer, and the tramp added: "No doubt you believe in the necessity of government; and yet it is just as sensible to have somebody to direct your agricultural affairs for you, as to employ a vast number of politicians to attend to your social relations."

Moral: That tramp was probably an Anarchist, but nobody's fool.

ROSS WINN.

Silver Springs, Tenn.

CRITICISM OR SCREED?

When The Firebrand was founded, it was done so with the avowed intention to give all sides an equal hearing, and allow the fullest open criticism.

We, who underwent so many hardships and deprivations to start the paper and keep it going, stood by that intention to the last; and from the start criticised and were criticised, frankly but unsparingly. Every one of us pitched into each other much more vigorously than I criticised Comrade Morton's editorial on "The Galveston Tragedy"; but none of us ever dreamed of characterising such criticisms as "screeds." Alas, alack that the worthy successor of The Firebrand should have become so commonplace as to have an editor so sensitive of criticism that he sees in it only personal ill-will.

I care not, however, for the fact that Free Society has an editor, nor that he is an A. M. Ideas are what we are discussing; and if the champion of objectionable ideas sees fit to feel that he is attacked in person, when the ideas are attacked, that is his lookout, and I shall not spare on that account. Logic is my only guide; and I appeal to those capable of reasoning logically.

I stand by what I have written. There was no tidal wave at Galveston. There was a windstorm, such as has often occurred before, but more severe. Human forethought had repeatedly predicted the destruction of Galveston; therefore human forethought *could* provide against that destruction. As to human nature being prone to "take risks," let me again point out that the risks taken at Galveston were taken as a result of lying advertiseements; and in this instance the risks were taken as a direct result of "commercial greed."

Now let's see about those "elemental passions." Elemental means pertaining to, or inhering in the elements; therefore if "in times like this," when law and order are demoralized, "the elemental passions have full control," and men "throw the mask aside," and "the unchained tiger is let loose," and he becomes "the ghoul who plunders the dead to satisfy his greed"; then these tendencies antedate society, and even man himself; are, in fact, inseparable from the elements, or stuff of which man is composed; for all this springs from "elemental passions" when "the artificial is stripped away." Such reasoning gives the very best grounds for the stock arguments of the upholders of "law and order." Their arguments are too well known to need repeating.

Yes, Anarchy is a well grounded philosophy, and is founded on very different grounds from those taken by the editor in the article under discussion. It does not recognize any elemental passions, nor that unchained tigers are carrying masks around to be thrown aside when an opportunity is offered to plunder the dead. No! The philosophy of Anarchy does not see in "the other fellow" a masked villain ready to plunder, rob and murder as soon as he dares do it. It does not recognize "two sides of human nature," but sees in every human a trace of every passion and emotion; and that every one must act as their environment affects them. The Christian theory of the duality of human nature, and the Theosophic theory of elemental passions cannot be logically woven into the Anarchist philosophy. They don't jibe. Anarchism is the logical outgrowth of a study of material philosophy and of history stripped of the fabulous and supernatural.

No, Anarchy does not need to play the part of a "scolding old woman" (or man either), nor yet to frame excuses for such loss of life, due wholly to commercial greed. If any lesson was to be learned from the Galveston tragedy, it was that the building of a city in such a place was of itself an evidence of the insane greed for gain, engendered by commercialism.

Let me say right here, comrade, you must expect criticism, if you remain editor; or else Free Society will lose much of its charm, its influence and its usefulness, and go down.

HENRY ADDIS.

COMMENT.

It still pleases Comrade Addis to confound criticism with personalities, and to mistake censure of the latter for resentment against the former. He does not see any difference between pointing out bad logic or correcting a mistake, and accusing a comrade of framing nice excuses for the criminality of capitalists. His metaphysical bogey is not at all apalling. Men possess a multitude of acquired traits, engendered by the vile conditions of commercialism. These come to the surface in moments of tremendous crisis, when ordinary restraints are thrown aside. Beneath these, rest the deeper qualities of the infinitely complex human organism—qualities which fit men for a rational life in a rational society. All the passions of the human mind are elemental, but their form of expression becomes determined by environment. This is not dualism, whether Christian or otherwise. Comrade C. L. James has clearly shown that Anarchy is not dependent on any metaphysical system, whether idealistic or materialistic. It results from sound sociological study, and leaves metaphysical problems to the closet. For the rest, it is true that capitalistic greed is either proximately or remotely responsible for nearly all the catastrophes by which humanity suffers. It is a factor, but not always an immediate factor. "Human foresight" might have realized the exceptional risks involved in building at Galveston; but it could not dream of the actual catastrophe which took place. It did not cause the calamity, which by the way, Comrade Addis will find by closer inquiry to have been a tidal wave, and not a mere "wind storm." My article dealt with the catastrophe itself, and simply passed over the more remote influences which led to a far greater loss of life than would otherwise have been the case. With much of what Comrade Addis has written, I agree heartily. I was overhasty in terming his former article a "screed," on account of the two or three unfair personalities it contained. No comrade is infallible, or exempt from criticism. In the forum of discussion, let the hardest blows be struck, if necessary. It is my judgment, however, that personal attacks, sneers, insinuations and accusations are of bad faith and little weight to the criticism ofthe real or supposed errors in a comrade's position. There may be wide differences of opinion on many points between equally effective workers in our ranks. It is most fit that they should criticize one another thoroughly. This may be done, however, without attempting to discredit either one as an Anarchist propagandist. We have too many real enemies, without presenting a spectacle of cantankerous warfare among ourselves. Criticism enlightens; personal abuse detracts from the dignity and effectiveness of the propaganda.

Literature.

The New Dispensation. By J. Wilson. New York, N. Y. Lemcke and Buechner. Price $1.50. For sale by Free Society.

This is an excellent work by the author of "Life Without a Master." In many respects, it is superior to the former treatise. The author is an exponent of the iconoclastic philosophy of the day. He points out the fallacy of the old-time childlike faith in institutions—religion, marriage, government, and the like. His doctrine is pretty good Anarchism, although he rarely makes use of the name. The argument is exceedingly familiar to students of Anarchist philosophy, but it is still new to the general public. The mild and philosophic form of statement adopted by the author will commend his book to many readers, to whom Anarchism is still a bogey. On the whole, the work is to be highly recommended.

A Socialist's View of Religion and the Churches. By Tom Mann. New York, N. Y. The International Publishing Co.

This is a small pamphlet which, in language by no means overdrawn, expresses the working class arraignment of the churches, for their attitude on social questions.

In Philadelphia.

The Social Science Club meets every Sunday evening at Industrial Hall, Corner Broad and Wood St. Lectures, questions and discussions concerning the topics of the hour.

For Pittsburg, Pa.

The Debating Club meets every Sunday evening, 8 p. m., at 707 Wylie Ave., H. Gordon's private parlor. All liberal and liberty-loving people are cordially invited to attend.

For Brooklyn, N. Y.

The Internationaler Club Freiheit desires to come into communication with all comrades in Brooklyn and New York City. The Club has some special propaganda plans for the coming season. Among other intentions, Kropotkin's "Anarchist Communism" is to be issued in German, and the proceeds of its sale devoted to the American propaganda. Address Internationaler Club Freiheit, 1245 Green Ave., Brooklyn

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ANARCHIST READING COURSE.

ADDENDA.

Now that the Reading Course, which I got up at request of the Philadelphia comrades, has all been published, I should like to notice a few points which may be better for explanation.

LESSON I.—*New Zealand in Island World—Island World* is the name of the book—portion relating to New Zealand recommended.

LESSON III.—Encyclopedia Britannica, articles *Socialism and Communism*—there are two articles indicated—read articles *Socialism* and *Communism*.

Encyclopedia Britannica, articles *Owen, Robert*, etc.—read *Owen (Robert)*.

Luxury of Producers the Source of Wealth . . Encyclopedia Britannica, articles *Law* etc., read *Law (John)—not* the article on *Law* so often referred to elsewhere.

LESSON V.—*Jonathan Wild*—see also the romance of *Jack Sheppard* by Ainsworth and *Jonathan Wild* by Fielding.

LESSON VIII.—Encyclopedia Britannica, articles *Arabian Literature, Philosophy*, read *Arabian Literature and (Arabian) Philosophy*.

LESSON XI.—Dawas, *History of the Church* read Darras.

Formal Assault on Scientific Method—add *Scientific Sophisms*, in *Humboldt Library*.

Antivivisection a Phase of the Movement in Favor of Ignorance.—Compare Abbott, *Hygiene of Transmissible Diseases*, and Frances Power Cobbe, *The Modern Rack*. This is an item I never would have consented to omit, with the understanding that what I wrote on the Movement in Favor of Ignorance was going to appear at all. For I am persuaded that the antivivisection crusade is, at present, the most dangerous phase of the Movement in Favor of Ignorance, as it always was (not excepting Comstockism) the meanest. C. L. JAMES.

THE TRAMP.

What makes a man become a tramp? I will try to show how the best and most honest men of our so-called "civilized" world are, or may be, in a position to become tramps.

Tramps are looked upon by the majority of the American people as though they were mean and wretched creatures; being so, they are in a position to steal, to drink, to commit crimes which are looked upon by our "honest men" as cruel deeds; such a man, they claim, must be sent to jail, in order to protect society! This is what the majority of us say; and, as a matter of fact, the majority is always wrong.

Now, let us look a little deeper into this matter, and investigate as to what leads an honest laborer to become a tramp; for it is only the poor laborer that becomes thus, and not the capitalist.

The tramp is the product of our social and economic system. The system under which we live does not allow that the poor wage earner should always have the opportunity of getting work enough whereby he could be able to support himself and his family, if he has any. I will try to explain it more clearly: a man loses his job; and it is not very often that he does not lose his job. . . . .

Being willing to work for a bare subsistence, to sell his labor power, he is thus compelled to look for work. But wherever he goes, he meets his fellow workers also looking for work; not being able to find employment in the city where he lives, he is therefore compelled to say good-bye to his dear wife and children, leaving them, not knowing who shall take care of them; and he himself goes, without the slightest knowledge as to where he might be the next day. But all is in vain! Wherever he goes, the conditions are alike: multitudes of slaves are walking the streets with sad expressions on their pale faces, which read, *"Buy my labor power; for my dear wife and children starve at home!"*

Men, women, and children are willing to work for 50 or 75 cents a day, and cannot get it! Thus you see the poor laborer is already starving; not having anything to eat, not having any home, and not knowing anything about his family, whether it is in a just condition; he is consequently compelled to steal, in order that he might prolong his sufferings for a few years longer. And now let us return to our first man,—the man that once too was honest and worked for a living. Here he is: a man with a wild appearance; naked and thirsty; the clothes on his body are not worthy to be called rags even; his hair is long and gray and dirty. Do you, "honest men," recognize this mean and wretched creature,—according to what you call him?! It is the one that once lost his job—don't you know?! Yes, he has already become a tramp; and you parasites, capitalists, you are to be blamed; for you defend this capitalist system, under which every man is in a position, sooner or later, to become a tramp. S. S. RICH.

Haverhill, Mass.

CHORDS.

It is evident that the monopolists have but one complaint to make against Dr. Ross—he is able, and will not teach absurdities. Such men are dangerous to the interests of the favored classes. A time-server, like Benjamin Ide Wheeler, who, speaking his little monopoly, inspired piece, tells us that "the United States forms, with Australia, Canada, Egypt and India, a true part of the greater Britain," suits them better. Wheeler will probably hold his job as president of the State University. He has shown himself quite unworthy enough, to continue it for life. He is not in the same class as is Dr. Ross, and therefore safe in his position.—San Jose Spectator.

One of the professors of the Chicago (Rockefeller's) University is reported to have said, in a lecture to the students, that the riots of to-day are a natural result of the lawless deeds of our revolutionary ancestors. Mrs. Standford should lose no time in having him installed, in place of Professor Ross. He would also prove a valuable adjunct to the Berkeley concern, his views being similar to those of its President.—San Francisco Star.

Emperor William has just shut up a lot more of his subjects for lese majesty. William is apparently determined to be loved by his people, even if he has to imprison them all, in order to gain their good will.—National Advance.

A carpenter in an English town having neglected to make a gibbet that had been ordered by the hangman, on the ground that he had not been paid for the last one he had erected, gave so much offence, that the next time the judge came to the circuit he was sent for.

"Fellow," said the judge in a stern tone, "how came you to neglect making the gibbet, that was ordered on my account?"

"I humbly beg your pardon," replied the carpenter. "Had I known it had been for your lordship, it would have been done immediately."—Exchange.

The Kaiser has opened the Reichstag; and there have been no fire-works or other red fire demonstrations. But we still have a chance. Just wait till Teddy opens the Senate.—Justice.

Citizens of Chicago will soon be obliged to go to the expense of hiring detectives, to watch the "good men" they recently elected to the legistature.—Workers' Call.

If those who vote for war were obliged to pay all the bills and do all the fighting, a small basket would hold the ballots.—Farm and Factory.

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